



# DEMONSTRATIO LUCULENTA, NOVA:

Or,

*A New Method of DEMONSTRATING That ROME CHRISTIAN (and Not, Heathen,) is the WOMAN, Called BABYLON, in th' Seventeenth Chapter of the REVELATION. By Wal. Garrett, Rector of Everly in Wiltshire.*

*I will give you a Mouth, and Wisdom, which All your Adversaries shall not be able to Gainsay, nor Resist, Luk XXI. 15.*

**I**T is Frequently Observ'd by Monsieur de Menin, in his Exposition of the Revelation, with what Great Confidence, and Assurance, the Protestant Party Abroad, and particularly in Holland, do Assert the Truth of the above said Proposition. He calls it *Assurance étonnante*, an Astonishing Assurance, *Pres. p. 64. ult. and, une Confiance qui étonne L'univers*, a Confidence, that Amazes the Whole World, *Pres. p. 41. l. 11.* And I cannot but Commend them highly for it: for it is not Easy to be too Zealous in a Cause of such Concernment; and where our Confidence, (were it as Great, as it is said to be,) is nothing so Astonishing, as our Reasons.

But I am afraid my own Coun-

trymen have not the same Opinion of them, that I have. And therefore to Provoke their Zeal, to a just Emulation of our Brethren beyond-Sea, I humbly Offer to their Pious Consideration, these following Remarks; whereby I hope to put it past all Doubt, with men of Sense and Ingenuity, That ROME CHRISTIAN, (and Not Heathen) is That Wretched WOMAN in the XVII. Chap. of the Revelation.

And this I mean (with God's Good Help) to Prove at present, only by Comparing the Woman in the XVII. Chap. with the Woman in the Twelfth. From whence I thus Argue: The Woman in the Wilderness, Rev. XVII. is the Same with the Woman, that Flew into

the Wilderness, *Rev. XII* But the Woman, that *Fled* into the Wilderness, *Rev. XII.* is a Church; *Ergo*, The Woman *In* the Wilderness; *Rev. XVII.* is a CHURCH likewise. That the Woman, *Rev. XII.* is a Church, appears so Plainly from the Description, that is There given of her, that it is Confest on All hands. For she was seen in *Heaven, Clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of Twelve Stars. And being with Child she cri'd, Travailing in Birth, and Pained to be Deliver'd.* Upon which words let us hear Monsieur de Meaux for All. *A Woman Clothed with the Sun, C'est l'Eglise* ( says he Presently ) *toute Eclatante de la Lumiere de Jesus-Christ*, It is the Church, Shining all over with the Light of Jesus Christ.

*The Moon under her Feet,* is according to him, in the next words 'The Dim and Changeable Light of Man's Wisdom. And her Crown of Twelve Stars, he saith 'The Twelve Apostles. Her *Travail-pain* he refers to her Sufferings; and Handsomly applies to this purpose That of *Primasius*, *que l'Eglise En suite passez Souffrances*. That the Church Brings forth Children by her Sufferings; and that the Blood of her Martyrs makes her Fruitful. Well then, we need not give our selves any further Trouble about the Woman in *Rev. XII.* for she is Confest to be a Church. By One who Never makes a Good Interpreter of the Revelation, but when he

cannot Possibly Avoid it.

The Proposition, then that must be Fought for, is the First, *viz.* that the Woman *In* the Wilderness, *Rev. XVII.* is the Same with the Woman that *Fled* into the Wilderness *Rev. XII.* That the Woman that was *Clothed with the Sun, and had the Moon under her Feet, and upon her Head a Crown of Twelve Stars, Fled into the Wilderness,* is the Express Affirmation of *Rev. 12. 5.* and is not Possible to be Deny'd, neither is it by Any man. And it shall go very hard then, but I will Convince 'em if it be Possible, That the Woman *In* the Wilderness, *Rev. XVII.* is the Same with the Woman that *Fled* into the Wilderness, *Rev. XII. 5.* And why not? I pray, Sirs, For,

Consider, That from the XII. Chap. to the XVII. Chap. inclusively, the Same Matter in General is Treated of, *viz.* The Affairs of the Church, and State of the Roman Empire. There is no New Subject entered on, in all those Chapters; from what had been Begun, *Chap. XII.* as is Confest by Every body. And, Why then must we needs make One Woman, of her that *Fled* into the Wilderness, *Rev. XII.* and Another, of her that was Seen in the Wilderness, *Rev. XVII.* I confess my self Utterly Unable to Imagin Any Reason, (and without Reason, we know *non sunt Multiplicanda Entia*) that may Justly minister any Colour of Suspicion, that they are Two several Women; but Only that they

they are so Little LIKE. Which, methinks, should be no such Great Argument of Diversity.

For to This the Answer is Obvious enough, viz. That possibly the Woman, Rev. XII. 1. did not Continue Fixt, and Permanent, in her Heavenly State, Clothed with the Sun, &c. but might in Process of time, Exchange her Heavenly Ornaments, Rev. XII. for such as the Woman in the Wilderness appeared in, Chap. XVII. that is, her Clothing, of Light, for a Vesture of Purple, (a more Fashionable Dress, it may be, in that Wilderness, whither she Flew; and so, no wonder if the Woman struck into it.) her Divine Knowledge of Jesus Christ (wherewith she Formerly had Allur'd so Many to his Service,) for an Intoxicating Cup of Superstitions, and Idolatry, to make the Nations Drunk withal. And her Crown of Twelve Stars; for the more Modish Ornaments, of Gold, and Precious Stone, and Pearls. And, lastly, It is not Impossible, but that, Instead of being Persecuted by the Beast with Seven Heads, and Ten Horns, as she had been in Heaven; the night Afterwards, being Thrickt up *in a modern Desert*, prove so Taking in his Eye, as to win him to her Friendship, and to have him at her Devotion, and to Manage him at her Pleasure, that is, in the stile of the Prophecy, *to sit upon him, &c. Precede over him; as she was seen to do, Rev. XVII.* So that, the Wilderness

she fled to, seems to be, the Poms and Vanities of this Lower World; which, like an *Eagle*, Greedy of her Prey, she Flew upon, Rev. XII. 14. So soon as she had got an Emperor of her Own Profession, Rev. XII. 4. 5.

To this I dare Avers, there's nothing Possible to be Reply'd; but that, *De Facto*, the Christian Church of the Roman Empire, has never yet been Guilty of any Such Degeneracy. And this is the Post, that I am now to Beat 'em from. Which Thus I do, to wit, by only Minding them, That it is Exceeding Manifest, tho' it has not (that I know of) been taken Notice of by any Other, That the Woman in Heav'n, Clothed with the Sun, &c. was Afterwards; upon her Quitting of that Station, Fouly to Degenerate. This I say, is Exceeding Manifest; even from the Description, that we have of her in Rev. XII. without going to the XVII. Chap. for a Proof of it. For it is both Apparent, and Confest, That by the Woman's being in Heav'n, *Clothed with the Sun, having the Moon under her Feet, and upon her Head a Crown of Twelve Stars*, is Signify'd her Apostolical Purity. But, What was to become of all those Fine things, when she was come into the Wilderness? Was she to be in *Eden's* Guile; and to remain still *Clothed with the Sun*; or have the *Moon under her Feet* in a Wilderness; and upon her Head a Crown of *Twelve Stars*? And, Is there then

a *Wilderness in Heaven*? If Monsieur de Moze, will Affirm This, I Know of no body so Fit to Dispute the Point with him, as the Man in the Moon; to whom therefore I must remit him. But if he will shew himself a Fair Antagonist, and Grant, that the Wilderness, the Woman fled into, was in that part of the Universe, where All Other Wildernesses are said to be, Is it not Then Exceeding Plain, that this Foolish Woman Chang'd from *Heaven to Earth*; and Consequently, from being *Clothed with the Sun*, &c. (that is, from being *soute éclatante de la Lumière de Jesus Christ*, all over shining with the Light of Jesus Christ,) to What? I pray, Tell us your self, Sir; for Protestants I Need not Tell; and your Own men will not Believe me. But it must needs be to Somewhat, as Different from what she was Before, as *Earth* from *Heaven*; and as the Dimness of a Cavern, from the Lustre of the Zodiac. But it is worth ones While, to hear what Monsieur de Moze says of this Notable Flight of the Woman's; *L'Eglise cache son Service dans des Lieux Retirez*, says he, The Church Conceals her Service in Secret Places. But, What? In *Heaven* *Clothed with the Sun* still, and the *Moon under her Feet*? I trow Not. Wherefore she lost those Heavenly Indications of her Piety; and What Others Got she in their Stead? For Since it is Every way so Undeniable That the Woman Left her Heavenly for an Earthly Station; Would not

Any one be Apt to Ask, What *Clothing* had she, when she Came into the Wilderness? And, What did *There* Become of her? Is not This a very Natural Enquiry, as Can be? And is not That as Proper an Answer to it, which is given in Chap. XVII. to wit, That, in the *Wilderness*, she came to be *Clothed* (Not with the Sun, but) *with Purple, and Scarlet Colour and Decked with Gold*, (for the *Wilderness*, it seems, is not a Place for *Hiding*, but *Appearing* in) *and Precious Stone, and Pearls*, *Having a Golden Cup in her Hand, Full of Abominations, and Filthiness of her Fornication, &c.* And upon her Forehead a Name *written*, (instead of her Apollolical *Crown* in her Heavenly State,) *Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth*. And so far from being Persecuted Now, as she had been Before; that, on the Contrary, she had even made her self *Drunk with the Blood of Saints, and with the Blood of the Martyrs of Jesus*. And That, by virtue of her *Sitting on the Beast in the Wilderness*, which Before had *Persecuted* her. But This is *Rome* Heathen, they say; tho' she be no where said to have *Gone* into the Wilderness; Whereas the Church, tho' is Expressly said to have *Fled* into the Wilderness, has no Notice taken of her *There* at all; nor is there any mention of her Habit in the Wilderness; tho' one could not but Expect to find one. But there is no Occasion for such Shuffling

fling at all. For, is not All the Woman's Wilderness-Description, for matter of Fact? Apparently Evident of the Church of *Rome*? I speak Now to *Protestants*. And if the *Papists* could but See their Worship to be Idolatrous; they would Confess (and All the World with them) that Nothing could be a more Lively Representation, than This is, of the Christian City of *Rome*. They must therefore Own thus much at least, to their Confusion, and Astonishment, That the Spirit, in this Prophecy, does most Wonderfully Favour the Hypothesis of the Protestants.

But I was saying, That upon the Woman's Coming out of Heaven into the Wilderness, it would be a very proper Enquiry, What Then Became of her; and of her Heavenly Ornaments, the Sun, Moon, and Stars, which she could not Carry into the Wilderness with her? I now add, That *S. John*, While he was Receiving these Visions, is Plainly Intimated to have had the Same Thoughts about her. For Instantly, upon her being Represented to him in her Wilderness-Condition, when *I saw her*, says he, *I Wondered with Great Admiration*, *Rev. XVII. 6.* As who should say: Having Observed it to be so Common a thing in these Visions, to Describe People by their Habits (as in *Rev. I. 13. IV. 4. VII. 9. IX. 7, 17. XI. 3. XII. 1. 3. XIII. 1. XIV. 1. XV. 6.*) and finding, that this Woman had Chang'd her Station where she

had been *Clothed with the Sun*, &c. for a Wilderness; I was Resolv'd to Observe, What kind of Figure she would make There. For by the Vision of *Chap. XII.* I had only understood, that she was Fled into the Wilderness, *vers. 5, 14.* but had not Seen her in the Wilderness till Now. So when I Saw her, in the Wilderness, *Clothed with Purple*, &c. and Remembred How Glorious I had Seen her Before in Heaven, I could not but stand Amaz'd, at the Vastness of the Alteration.

But now, If this Woman were *Rome Heathen*, (as the *Papists*, and their Favourers, would have it,) What Matter was there, of such Mighty Admiration? or indeed, of Any at all? Poor Monsieur *de Meaux* upon the Place, seems to have been Aware of this: and what do ye think, he Assigns for the Reason of the Surprise? *Pent ecote*, says he, 'It may be, the Prophet was Astonish'd to see, that She that was Represented to him so Rich, and Powerful, should be Tumbled down in One Moment. A Wretched Shift! For, 1. no such thing had Yet been Signifi'd to *S. John*. And, 2. When it was, he does not Wonder at it at all, as may be seen in the Following Chapter. For indeed, it is God's Ordinary Way of Dealing with the Persecutors of his People: The Instances whereof are Many. And 3. the Prophet tells us Himself, what it was, he Wonder'd at, by saying, *When*



*I Saw her, I wondered &c.* That is, I wondered at the Sight of her as she was Then Represented to me. She had been a Great Wonder Before, in *Heaven*, *Rev. XII. 1.* but, in the *Wilderness*, I look upon her as a Greater, So that I was beyond Measure Astonish'd, and Surpris'd, to find her in That Habit, and Condition, so Vastly Distant from her Former.

Lastly, Let but Any Judicious, Sober Person, Compare the Account, that is given of this Admirable Prophecy, in the *Protestant* Way, with what the *Papists*, and their Favourers, Afford us of it, and I doubt not at All, but he will Pronounce of Ours, That it is Truly Noble, and August; and Such as one might Expect from the Divine, All-Seeing Wildom of the H. Spirit of Prophecy: the Proofs whereof are Extant Still; Fresh, Visible, and Conspicuous at This Very Day; in the Womans most Excelliv Grandeur, Pride, and Tyranny, as also in her Multiply'd Superstitions, and Idolatries; and (I wish, I could not Add, what cannot Possibly be Dissembled) in her being *Drunk with the Blood of Saints and with the Blood of the Martyrs of Jesus*. But to give so Gallant a View, of a Church so Glorious, and Attractive, for above Two Hundred Years, (as is done in *Rev. XII.* Themselves being the Interpreters;) and Then to Huddle her down, in Huggemugger, (as it were,) from Heaven into a Wilderness, no man Knows,

Where, nor Why; and There to Leave her, from about the Year 323. Lost, Bewildred, and Forsaken Utterly; without Tink, or Tydings to be Heard of her for Ever After (Altho' it be Pretended at the Same Time, that she was to Continue in the Wilderness but Three Single Years and a half, or Thereabouts.) What a Sneaking, Lame, Abrupt, Short-sighted Business is it! and in All respects Dishonourable, Mean, Ridiculous, Pitiful, and Contemptible! no but From All which, I Conclude, That the Woman, the Church, upon her Leaving *Heaven*, was Forthwith to Degenerate to such a State, as *Rev. XVII.* Assigns to her in the *Wilderness*; and therefore, That she did Accordingly Degenerate.

It is therefore Clear to Admiration, what our Adversary So Undauntedly in Every Corner of his Book Denies; viz. That the *Apocalypse* does make Mention of a *Corrupted CHURCH*. It is more than Probable indeed, that he might never have Seen the Evidence, I here Bring of it: For I do not Know, that it was any where Extant, but in my Exposition of *Rev. XVII., XII. and XIII.* near Twenty Years ago, made Publick. Since therefore I have a little Room left for it, I care not if I Proceed to Examine his Main Objection, against the Common Protestant Exposition of the *XVII. Chapter* (set on foot by Mr. *Mede*) which makes the Woman in that

Chapter, to be the *Christian City* of *Rome*: to see if it be such a Dreadful and Redoutable Attack as Himself makes of it.

We must know then, That whereas the Angel there Expounds the *Seven Heads* of the Beast, to be *Seven Kings*; adding, *Five are Fals; One is*; &c. The Protestants say, That by the Five Kings that in *S. John's* time were *Fals*, are meant, Kings, Consuls, Decemvirs, Tribunes, Dictators, that is, the Five Several Sorts of Supreme Governments, that *Rome* had Enjoy'd, before her Heathen Emperors, who were *the One King* Then Reigning. But now against This Way of Interpreting, what a Heavy Outcry does our Adversary make! He calls it *ane Bizarre Imagination*; pag. 328. lin. 16. *an Fantastical Imagination*, to take *Kings for Forms of Government*; and to Count among the Kings of *Rome*, the Consuls, who Drove them Thence. He makes as if he had been too Hard for *Monf. Jurieu* upon that Point; and Reckons it amongst his *Choses bien plus Pressantes*, his most weighty Objections, which his Antagonist dur'd not Enter the Lists withal. Whereupon he thus Vaunts himself, in these words: I had Demanded of him (says he) Where he had Learnt, That Forms of Government were *Kings*; what Example of Scripture he had for it? Where he had found, that a King was any other thing, than a Single Man, in whom the Sovereign

Power Resided, and in one word, A MONARCH. And How then could he Think, that Two Consuls, Ten Decemvirs, and Seven or Eight Military Tribunes were a KING; &c. And at this Wild Rate he Runs on for Many Lines together.

I know not what *Monf. Jurieu* has since Reply'd; but, I think, he could not be to Seek for an Answer, when *Daniel* (whose Visions most Resemble those of the *Apocalypse*) calls Four Kingdoms by the Name of *Four Kings*; *Dan. VII. 17, 23*. And, that by the Fourth of those Kings, is meant the *Roman Kingdom*, we have the Concurrent Testimony of 'All Interpreters, both Jews, and Our own; Antient, and Modern; None Excepted. So *Matovinda*, a Learned Papist, who wrote in the Year 1621. in his *De Antichristo, Lib. V. Cap. 24. Sest. equidem hec*, &c. In which Place it is Observable, That *Daniel* speaks of the WHOLE Fourth Kingdom, from First to Last; from its First Rise, *Dan. VII. 3.* to its Utter Ruine, *verses. 23, 26.* So that he Calls the Whole Succession of its Kings, Consuls, Decemvirs, Tribunes, Dictators, Emperors, and Popes, by the Name of a KING.

So again When *David*, Prophesying of the Glory of Christ's Kingdom, says, *ALL KINGS shall Fall down before him, All Nations shall do him Service, PSALM XLII.* it were both Ridiculous, and Impious, to Interpret him of *Monarchs*. On.

Only; and not, That All Nations of the World, be they Kingdoms, States or of What Denomination soever Else; with their Supreme Governours, of what sort, or Form soever, shall Adore and Serve Him that Made them; (as the Reason is intimated, *Psal. LXXXVI. 9.*) And there are Many Passages of Scripture to Like Effect. So Shameless is the Confidence (altho' the Naughtiness of his Cause Requiring such a Management, there's No Man much Astonish'd at it) wherewith he would Perswade his Simple Reader, That a KING is no where taken Otherwise in Scripture, Than for One Man, a MONARCH.

O Babylon! Model of all Spill'd Prophets!  
(Magnanimous PERI. Virens, et Virgine Vultus.)

Lastly, King for All Sorts of Supreme Governours; Father, and Mother, for All Sorts of Honourable Persons; Murder, Adultery, Theft, Falsewitness, for All Sorts of Like Practices; Bread, for All Sorts of Necessaries, &c. is in Scripture of All Others, a Figure the most Usual.

But this is more than I thought to have said, For I Design'd at first, Only to Satisfy *Mon. de Meunier's* Curiosity, (who long'd to Find in the Revelation some Mark of a Corrupted Church, and kept such a Heavy Stir, with Complaining of Our Hard Measure to the Church of Rome upon That Account) by shewing, nay, DEMONSTRATING, (if That be So, which Cannot be Confuted) That the Woman called, *Babylon* the

Great, *Rev. XVII.* is the very Same with the Woman, the Church, *Rev. XII.* And I hope, I have so done it, as to Leave no Scruple in the Mind of Any Protestant, at least, that shall Peruse this Paper, That there are very Evident, and Unquestionable Marks of a CORRUPTED CHURCH Discover'd in the Revelation.

### Confectary.

From hence it follows, that the Woman, *Rev. 12.* is the Church of that Particular City of Rome; and not, the Christian Church of the Roman Empire at Large: as All Other Interpreters, (for ought I Know) by an unhappy Oversight have Expounded her. For the Woman, *Rev. XVII. 18.* is on All hands Agreed to be that Individual City of Rome. And the Woman, *Rev. XII.* to be a Church. If therefore These be the Same Woman, (as I have here Demonstrated them to be,) the Woman *Rev. XII.* must be that Particular Church of Rome: or, if you please, The Woman, *Rev. XII. 1.* must be as much the Church of Rome; as the Woman, *Rev. XVII. 18.* is the City of Rome. According as I have Explain'd it in my Notes on the Seventeenth, Twelfth, and Thirteenth Chapters of the Revelation. And this Notion was it, that put me upon Examining, whether, as the Primitive Church was Describ'd by that Particular Church of Rome, So the Reformed were nor likewise set forth with Particular Respect had to the Church of



England. The same which Presently I Found, to my no small Surprise, and Admiration, to be True, indeed; and thereby a Door set Open to the Understanding of the Five First Chapters (according to my Late Exposition of them,) and of Whatever Visions else, belong to the Reformed Churches.

But my Business is at present with the Church of Rome only. Concerning whose Condition in the *Wilderness*, for a further Illustration of what has been Already said, I shall Shut up All with these following Remarks. First, Observe, That she is not shewn to S. John in the Wilderness, but by one of the *Vial Angels*, Rev. XVII. 1. that is, not till she was Arriv'd to the Height of her Impieties, and the Sentence of Destruction was gone forth against her. For the Vials are her *Last Plagues*, Rev. XV. 2, 6, 7. And by this Time, the *Beast* she Sate on, (or the Empire she Presided over,) was become *Full of Names of Blasphemy* (that is, Idols;) and, for several Ages, she had Exercis'd a Full Power over him. Next therefore, we may take Notice of the Advances, that she made to that her Wilderness Condition. Where First we find her Habited in Purple, and Scarlet-colour, &c. To Denote her Grandeur, Pride, and Luxury. Which was her *First Step*; and Presently upon her Coming to Enjoy the Favour of her Emperors, it had a most Remarkable Completion in her. *Hæc Effusum est*

*Venerum in Ecclesiam, This Day is Poyson* (meaning that of Riches) *Pour'd into the Church*; said a Voice from Heaven at the Same Time. As necessarily the Legend of S. Sylvester. See also *Moricy, Myst. In Progress* 4.

The Next Step was her Multitudinous Superstitions and Idolatries; with which her Wats (or Service) Book was fraught; Cited in Rev. XVII. 4. a *Golden Cup* (for the Good Prayers it contain'd) but in respect of its Idolatrous Mixtures, said also to be *Full of Abominations, and Filthiness of her Fornication*. And with this Cup of Love, when once she had sufficiently Bewitch'd her Rampant, That Name began to be conspicuous in her Forehead, (verse 5.) *Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth*. As if it were said, Behold, the Church of Rome is Plainly That *Babylon* of the Revelation; and it has been a *Mystery* to us All this While; we found it not till Now. This Fatal Inscription then, when first it came to be Discover'd, and Cri'd-out upon, by the \* *Waldenses*, and Others, in the Twelfth Century; it put her into such a Rage, that she Soon Verifi'd the Remaining part of her Character, (which was her Third, and Last Advance,) in making her self *Drunken with the Blood of the Saints, and with the Blood of the Martyrs* [Witnesses, or Preachers] of Jesus. And in this

\* See the *Waldenses* Treatise of Antichrist, printed at  
1126. Extract in Dr. B. W. the Fall of Babylon.

Lamentable Pickle was the Represented to S. Jobu, by one of the Vial-Angels.

But you will say, Where was the True Church all this while? Why, it continu'd in that Remnant of the Woman's Seed, Rev. 12. 17. which the Dragon, by Her Own Means, Persecuted for *Keeping the Commandments of God* (which Phrase is Us'd with Particular Respect to the Second; even in the Com-

mandment it self.) and having the Testimony of Jesus Christ. It Continu'd, I say, in those Few Persons, (in her Own Communion, till they were Forc'd out of it) whose Teachers are Called *Witnesses* Rev. 11. Who from the word of Jesus Christ, bore Testimony all along, against the Over-spreading Abominations of the *Romish Synagogue*: And To-much for This Time. *FINIS.*

## SOLID DEO GLORIA

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